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obey them, and be a slave, are yet offered him as means of his largest Freedom. Thus his Freedom is Necessity for him, because he can reach it only through the Mediation of God as Substance, Law, Goodness — in short, by an activity which is *imitation* — thus showing him that if he would be truly Man, he must be, not God, but *like* God. For his freedom remains forever in the womb of Time; it must be “born again” before it can even become truly Freedom; and it is not unreasonable to suppose that its course will be through similar, successive palingeneses, which bring their higher forms suited to higher capacities, for even a pure “spiritual,” and still another “celestial” form of our poor “*Begriff*” may be inadequate to comprehend the whole of God’s “*IDEA*” in all the complexity of its Universality.

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## NOTES AND DISCUSSIONS.

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### *DR. STIRLING AND PROF. CAIRD.*

The length of Dr. Stirling’s discussion of “Kant’s Idea of Causality, in Relation to Prof. Caird’s Interpretation of Kant,” which we announced in our last number, compels us to defer its publication to the January number. Prof. Caird’s article on “Kant’s Deduction of the Categories, with special Relation to the views of Dr. Stirling,” is in hand, and will appear in the same number. — Ed.]

### *PHILOSOPHY AT JOHNS HOPKINS UNIVERSITY.*

[We have received from Prof. George S. Morris (who has recently entered upon his duties in the chair of philosophy at the above-named institution — both professor and university are to be congratulated on this auspicious event for philosophy) a circular announcing his programme for 1879-80. The list of topics is inviting. — Ed.]

“History of Philosophy, and Ethics. Instruction in these subjects will be given during the last half of the academic year, and will include (a) a course of public lectures; (b) critical and expository